

are in God's hands, and He is able to take care of us and ours. Still, dear friends, pray earnestly for us that we may be kept from the power of these wicked men. Our own natives are taking a greater interest in us than they were for some time back. We had a good attendance last Sabbath, June 29th.

We got an Erromangan lad from Mr. Robertson, for which we feel very grateful. We send this epistle *via* Figi, by Captain John McDonald, formerly from P. E. Island, a true-blue friend.

We are all tolerably well, not real well, but I hope improving. We hope to have another opportunity of sending letters by our chartered vessel in August.

July 3rd, 1873.—In conclusion, with many thanks to the Editor for his kind letter, and much love to all our kind friends, we remain yours, &c. Again farewell.

JOHN GOODWILL.

Cruise to Labrador and Newfoundland

(Continued.)

On MONDAY, (Aug 25th) as Mr. Smith was going to Long Island to learn whether the signal for the "Gulnare" had been made, I accompanied him in order to visit the families who could not go across to "prayers" on Sabbath, on account of the storm. I had hardly landed when a fine looking man, a "livyer," applied to me to "christen" his child, a boy about three years of age. I arranged to have a service in his house, and sent word around to the other Protestant families, and in the meantime, while they were gathering, went to visit the family and ascertain the parents' views of the ordinance and their fitness for receiving it. The little boy, they said, had never been "christened," he had only been *baptized*. Some time ago he had been baptized by a fisherman, but now they wanted him "christened in the lawful way." There seemed to be some confusion in their minds on the whole subject of baptism and registration of births, so that I am not sure whether they wanted the "christening" chiefly as a matter of human law or divine. But I learned that on this coast it is a frequent thing to get some fisherman or other per-

son to baptize a child, especially if ill, reading a short form of baptismal service over it, and then to have it "christened" by the first clergyman who comes along. The former appears to be regarded as of importance for the child's salvation, but yet so defective in validity, and consequently in efficacy, that the latter must be attended to as soon as opportunity offers. Of course I explained that baptism and christening, as they called it, were the same thing, and that all Christians were agreed it was not to be repeated; and then I reasoned with them that either the first was baptism or it was not; if it was not, why get it done? but if it was, why wish it repeated? Whether this satisfied them or not I cannot tell, but it certainly silenced them. It was impossible to answer it. I had a long conversation with them on the great truths of salvation. They were a remarkably handsome family, and seemed equally beautiful in disposition, but, though Wesleyans, sadly in need of instruction on the very elements of evangelical doctrine. Yet perhaps they were not altogether so ignorant as perplexed by conflicting evangelical and legal or sacramentalist teaching. Living year after year without hearing a sermon, having little opportunity of gaining any information save what bore on their bodily subsistence, and picking up what little they got from very doubtful sources, we can hardly wonder at, but surely we must pity, their confused notions of spiritual things, and do something to remedy so great an evil.

When the people around were gathered—there were only about twenty—we had a good time together. Instead of preaching on any one text, I spoke of a number of those great truths which are the very vitals of Christianity—in fact I preached Christ to them, and set before them salvation by faith in Him. More than the usual attention was manifested; some seemed much impressed, especially one middle-aged man, down whose cheeks I could see the tears glistening during all the latter part of the service. At the close, those who wished special prayer on their behalf were encouraged to make it known; one old man asked it, and others looked the desire they did not express, and so again we knelt in prayer. Then any who wished further conversa-